





# THE ANTI-SLAVERY BUGLE.

## The Anti-Slavery Bugle.

Salem, Ohio, October 1, 1853.

OUR CORRESPONDENTS.—We are most heartily grateful, on our own account, and as well for the interest of our readers, for the full and interesting reports from the various lecturing fields. These give an interest to our paper and a stimulus to increased anti-slavery effort, which nothing else can do, and we bespeak from our friends, as frequent and full reports of their doing as their pressing labors will permit.

PROGRESSIVE FRIENDS.—The yearly meeting of the Ohio Progressive Friends was held in this place on Saturday and Sunday last. By request we shall publish their proceedings next week. They were outspoken on all the radical reforms of the day.—The religion of this small association consists not in theories but in practical righteousness.

GENERAL CAREY REDUCED.—It will be seen that the Women's State Temperance Convention, passed a resolution, most fittingly rebuking General Carey for his prominent participation in excluding female delegates from the Convention in New York. In his action there, General Carey, was no representative of the opinions or wishes of the Temperance men and women of Ohio. And we rejoice that at this meeting of the women of the state, they took occasion to disclaim his action, and to administer a severe but merited rebuke.

THE SECOND DECADE MEETING of the American Anti-Slavery Society, will be held in Philadelphia in December next.

EX-GOVERNOR WOOD, on his way to his South American Mission, stopped at Jamaica. There he found proof positive that the negroes are only fit for slaves, that liberty is to them the source of degradation—poverty and other calamities. He hastened to communicate his discovery to his brother bankers here at home, and the result is great joy among the slaveholders.

GOING TO CANADA.—The Vernon Ia. Whig Banner says: Some seven or eight colored families, who have been living in this vicinity, left yesterday and today for Canada, where they expect to make their future home. They go apparently well prepared to enjoy life in that country, and with every assurance that Canada is the land of promise.

They go, doubtless, because of public prejudice and the oppressive black laws of Indiana, which compel them to leave the land of their nativity, or their choice. Not because Canada is their land of promise or of hope.

### STIRRING TIMES.

Columbian County is wonderfully stirred with discussions concerning temperance—fusion—the Maine Law, &c. The Free Soilers have had some serious differences of opinion relative to the propriety of fusion. The two papers, the Aurora and the Homestead, are decidedly opposed, though we should think a majority of the party decidedly the other way. These latter are carrying the day, as will be seen from the proceedings of the Lisbon meeting, which we publish by request. Several of the Whig nominees, we understand, have declined being candidates. Of the Democrats, we hear nothing except through the Patriot, which keeps up a brisk fire of small shot upon the People and the Whigs. In the mean time the Maine Law and the temperance discussion is going on with great vigor. All our home temperance force is kept busy at work. Mr. Chase is advertised for a number of lectures on the Maine Law. Mr. Earle, an agent of the Central Committee, is busy in the county, and will be during the coming week. And in addition, we have had a highly interesting course of lectures in this place, on *temperance proper*, from Dr. LEE, of England.

### THE ARMY AND NAVY.

The receipts into the National Treasury for the year ending the 30th of June last, were \$61,803,404. Total expenses, \$54,043,168. The revenue exceeded that of any previous year by more than \$8,000,000.

Of these expenditures, \$9,947,200 were for the war department, and \$10,891,629 for the support of the Navy. Making in all for these two departments of the government, \$20,838,829. While the whole expense of our civil government, and foreign diplomatic intercourse amounted to only \$17,174,955.

More than twenty million of dollars, expended for a war establishment, in a time of profound peace! Whence the need of this immense expenditure, and what that looks like an equivalent do we receive for it? If needed, it is rendered so mainly by the insecurity of southern slavery and by the grasping ambition which it fosters. What need has New England, New York, Ohio and Michigan, for the expenditure of more than ten millions of dollars upon a national army. Probably not one half of their citizens of the age of twenty-one, ever saw a U. S. soldier in their lives, and not one of them all ever thought of needing their aid or protection in any conceivable emergency. If fighting is to be done, the citizens of Ohio feel themselves amply competent for their own protection. That seventeen million are annually expended for legislation, much of which is worthless or oppressive, upon an administration quite worthy of such laws, and upon a system of comparatively useless diplomacy, is bad enough. But that more than twenty millions should be added for a war department, ought not to be borne, and would not be, were not this nation ruled by slavery, which needs a standing army for its security, and especially for its extension.

Reader, fix the fact in your memory and tell it to your neighbor, that more than twenty millions of dollars were squandered last year upon the army and navy, and ask him or tell yourself, if you can, what good you got by it.

### MR. GARRISON IN THE WEST.

By the following editorial in the Liberator, it will be seen that Mr. Garrison may be confidently expected in Cleveland next week and in Adrian on Saturday the 8th.

Mr. Garrison says: It is our intention to make an anti-slavery tour to the West, in the course of a few days, having been irresistibly importuned to do so by the friends of the cause in that great field of labor. We expect to be absent about six weeks. We shall endeavor to be present at the National Woman's Rights Convention, which is to be held at Cleveland, Ohio, on Wednesday and Thursday, Oct. 5th and 6th; and to arrive in Adrian, Michigan, on the evening of Saturday, Oct. 8th.

### FORGED LETTERS.

TO THE EDITOR:—Some silly or malicious person has been busy, the last month or two, addressing letters, in my name, to clergymen, physicians, and other persons throughout the country. Several of these letters have been sent to me by the gentlemen to whom they were addressed, and I have heard of others. Some of them appear to be commercial letters, and genuine, and have put the persons receiving them to considerable trouble, while others contain statements and propositions so absurd that intelligent persons will not suppose they are authentic. The object of this public exposure of these *forgeries*, is to guard against the possibility of deception, so that the forger may have no motive for the continuance of his labors. From allusion in some of these forged letters, it evident that the writer of them has been instigated to the course taken, by his connection, or sympathy with the woman who was implicated in the attempt to take Jane Frazier to California.

LEWIS TAPPAN.

P. S.—Editors friendly to the cause of Truth and Freedom are respectfully requested to give the above an insertion.

### Communications.

#### LETTER FROM MRS. GRIFFING.

DEAR MARIUS: We have just visited the neighborhood of Putnam, Granville, and Green Plain—the seat of early Abolitionism and the home of far-famed friends of the slave. The advocates of Freedom would expect to find here the altars still standing—the fires unquenched—the Heralds upon the watch-tower, and the God of battles in their midst. And as they pursue their dreary and thankless journey among strangers and enemies—who give them neither houses, nor hearts, nor offering of the prayer of an ancient but noble martyr, "If this cup may not pass away, Thy will be done." Their bitterness is turned to joy and rejoicing in the delightful anticipation of a welcome greeting of healthy sentiment, sentimental hearts, and hearty hands, among the mob-driven, fire-scarred, and fire-proof lovers of Liberty in Putnam, Granville, and Green Plain. Such has been our experience, and such the hopes that mocked our strong desires and expectation for the slave, and him who bore his bonds, upon coming into this community.

We were invited to Putnam by our worthy friends, William and Margaret Lukens—uncompromising friends of right, at whose house we received most kind and generous hospitalities, and from whose hearts and hands we gathered fresh courage and renewed strength. But no house could be found in Putnam or Granville, in which to hold an Anti-Slavery meeting, with less than ten dollars expense, and an audience to the number of a Jury, could not be secured—so you see how the public sentiment of this place ranges. A leading Free Soiler, by invitation, spent the evening with us, and made the best apology he could for the facts above named, admitting that the Church and Free Soil party were very remiss in duty, but he hoped that we would be charitable, as there was no such thing as *perfection* here. We told him that was the very thing we wanted to prove to them, and to impress upon their minds the necessity of going on, and out of a pro-slavery church and party, that were leagued with the Government to "suppress agitation."

Finally, he told us very kindly, he thought our *innocent* men were very much to be pitied, for he had heard that we disbelieved the fundamental elements of Christianity—the Atonement. We asked him if he applied the same test to Free Soilers and Temperance Lecturers. Well—well—no!—and exhibiting a long capacity of mantle, that hides a multitude of sins, he drew his watch, and excused himself by asking pardon for too long intruding upon our rest, and retired. We are asked to attribute good motives to such men, and we are far from attributing any other to our friend, but can they in justice ask any other, than the character of their church and party exhibit and demonstrate—can any motive above this, influence them to remain where their sentiment is not expressed. I can see no consistency or morality in this.

At Granville, notwithstanding the genial, healthy influence of our good friend Dr. Bancroft's well-ordered and flourishing Water-Cure Institution, than which none more deservedly praised, we found the people well dosed with Political and Religious narcotics, to which their whole nature, social, intellectual and moral, had yielded "most admirably"—stupefying and stultifying their moral sense beyond a rallying point, and rendering them a fit illustration of a people "twice dead and plucked up by the roots." Only one man, beyond the Dr. gave signs of sobriety. He commenced talking in his sleep, and when he found no one listened to him, he became wroth, and waxed more positive, and gave stronger evidence of returning to a normal state. Not the slightest impression could be made upon the humanity of the people, with the exception of the water-cure, a kind of natural touchstone, restorer and developer of moral sense, with Dr. B. and family, and Mrs. Ellis, their noble matron, whose very face is sunlight, and in whose presence there is freshness, if not fullness of joy, at its head, these expressed a wish to hear once more, Anti-Slavery in its purity. But as no encouragement could be had for an Anti-Slavery meeting, Mr. Jones, the Mayor, with a few others, kindly invited Mr. Pillsbury to deliver his Lyceum Lecture on the French Revolution, in the session room of the Presbyterian Church, which they thought could be procured. But before the time of the meeting arrived, the church took the matter into consideration, and upon the testimony of a Hudson Theological student, that Mr. P. was an Infidel, deemed it unsafe to stand before the light of such a man, such a Lecture, and consequently shut the doors, and many people came and went with the impression that no meeting was to be held. But a little more consideration on the part of the society, revealed to them a better policy, and at the very time for the meeting to commence, the house was opened, and those who had not left, went in, and the room was filled with earnest, attentive listeners.—The Lecture, which in its own masterly character, needs not the praise of man, was favorably received by the mass, and much admired by the few who could appreciate it. The people of Granville are by no means inferior in intellect and refinement, and only need to be shown the undefinable and sandy character of their religion, which not only cannot stand the test of wind and flood, but which withers and dies before the sunlight of an Anti-Slavery meeting, together with the inefficiency and unappropriateness of Politics to cure a moral evil, as directly opposed to Christianity, and they would be most reliable in the cause of Humanity. There is need of labor in Granville. Missionaries should be sent here who would set side by side the impotent and powerless religion of this age, with that of an ancient and unknown race, whose gods, in the form of Alligators and Serpents are yet to be seen on the top of artificial mounds in this vicinity.

On the evening of our arrival here, our friend and brother, H. C. Wright, also arrived from New York, bringing us a fresh and extended report of the riotous, but prophetic proceedings of the World's Male Temperance Convention, in which the clergy and common rioters of New York, invaded with their wonted and increased desperation, the rights of woman—shutting out her voice and genius in the creation of public sentiment against the use of intoxicating drinks, and in vulgar and violent tones demanding of her abject submission to the sphere and the sentiment they, in their manly jurisdiction, might assign and create for her.

It is very well there are some times and some places, where every man can, despite his dignity and position, speak in his own vernacular. I am glad that Ohio was disgraced with only one such delegate, and that he was in no very conspicuous degree a representative man. The militia of this State should not take to themselves too much honor in the person of General Carey, as this heartless immolation of woman, even, will scarcely entitle him to rank with his illustrious predecessors—Generals, whose murders and butcheries have purchased for them the highest honors in the gifts of the nation. It is, however, an evidence of far-seeing and sagacity, rather uncommon in a military chieftain, to discover what is *not*, setting aside what is "Woman's Sphere," and the motto is forcible and true, "Honor to whom honor is due."

I am digressing, and with your pardon, will proceed to close my too lengthy letter by a word of Green Plain, the former home of Joseph and Ruth Dugdale, Jesse and Mercy Holmes, and many other true and tried friends of the slave, who are now removed into other localities, leaving behind them a ripple upon the waters, in the form of *Free Soil*, which, but for the moral agitation of a few crippled but earnest women, would be a pool of *dead* and *stagnant* water, corrupting and absorbing the vital, animating force of the entire community around it. Of Free Democracy here we can but say, "the spirit is lost in the letter." They may have the *science*, but not the *soul* of Anti-Slavery. Our meetings, which were three in number, were held in the Wesleyan Church, belonging to a sect who are "counterparts" from pro-slavery churches. But when we were there to speak of Slavery as it is—to show the obstructions to its removal, and to unfold to the minds of the people this important truth, that the opposition of the church to us, is *not* for our *infidelity*, but to stifle the *evil* and *sin* of this Government—to suppress the agitation of the Slavery question—why she stayed at home, giving her testimony on the side of the church, thereby illustrating the truth that others went to hear. A few Free Soilers attended and listened with some interest to our "criticism of creation," but gave no signs of impression by a better and purer morality, and will doubtless continue sketching their own symmetrical but soulless "madonnas." Of the Free Soilers and the Wesleyans, we are almost ready to take up the lamentation, How oft would we have gathered you upon the side of the oppressed against the oppressor, but ye would not. Behold you are left in the Government with Slaveholders.

Yours for a better humanity,  
JOSEPHINE S. GRIFFING.

WOMAN'S STATE TEMPERANCE CONVENTION.  
DAYTON, Sept. 22, 1853.  
DEAR MARIUS: We arrived here on our way to Indiana, just in time to attend the Woman's State Temperance Convention. I have but a moment to scribble a few lines, but will give you a momentary idea of the character and spirit of the occasion.

Dayton is the last place in the world to entertain such a meeting; or any meeting, except on subjects stereotyped in Noah's ark, and stale and mouldy in the days of Abraham and Moses. It is a beautiful and thriving little city; and had we only to eat, drink and die, you could hardly find a better place in which to fulfill your mission. Nature was in her best mood when she got the country up in this region, and besides, must have had some experience in that department of creation and production.—But, with the poor Burns, I judge

"She made the men with 'prudence' hand."  
We are told there is a Temperance Society here with four hundred members. But there is an express condition that none but white persons shall be saved by it. The colored drinkards (fit there be any) must be saved in some other way. Perhaps they are more temperate already than their white brethren, for we could hardly suppose if they were drunkards, or in any danger of becoming such, that the good people of the city would not be willing to try to save them. I trust they did not refuse them, until they saw them safely out of the reach of the monster.

And then this large society refused to be represented in the Convention held yesterday. It had its own reason also for this. An *undeleigated* lady told the meeting it was because the State Society was understood to allow men and women to speak and act in behalf of the cause, on the same platform! I do hope the people here will all be saved from Intemperance. But really they are most fastidious, as to the means.

The Convention, however, was a deeply interesting one. It seemed to me at one time, that the Hamilton County influence, joined with that of Oberlin, had some designs upon the freedom of the platform. And there were others who spoke of Antoinette Brown, and the Reverend Rufusman encountered in the *Hemisphere* Convention at New York, as though they might have at least taken lessons of Gen. Carey.

The two Resolutions following, were introduced by Josephine Griffing.  
*Resolved*, That we regard the tyrannical and cowardly "CONVENTION" to the *taxes for slavery*, in trusting Woman from the Platform of the *Life* (as called, but mis-called) *Temperance Convention*, as a most daring and insulting outrage upon all of Women Kind—and it is with the deepest shame and mortification, that we learn that our own State of Ohio, furnished the delegate to occupy in writing and presenting the Resolutions, and also presiding at the session when the desperate act was accomplished.

*Resolved*, That our thanks are due to the Hon. Neal Dow of Maine, the President of the Convention, for so manfully and persistently deciding and insisting upon and in favor of the right of all the friends of Temperance duly delegated, to seats and participation in all the proceedings.

There was a motion made immediately and with some spirit, that the Resolutions be laid on the table. The lady making it said, "it must be voted forthwith, or we shall see here all the disgraceful scenes they had witnessed in New York." Her fears were all groundless, for neither Dr. Hewitt, Dr. Marsh, nor Capt. Rynders were present, nor any of their minions.

The motion to lay on the table was at once voted down. Then followed a brief but spirited discussion, at the close of which, the first Resolution was adopted by a large majority, and the second with but a single dissenting vote. The question was decided upon both, by rising; and a loud burst of applause from all parts of the house, in which both men and women joined, ratified the just decision.

In the discussion, a lady said she "heard Gen. Carey say last evening in Urbana, at a large meeting, that the women were not excluded in the New York meeting, because they were women, but because of the irregularity or illegality of their credentials." She said this in defence of the General, as she seemed a devoted friend of his and approved the monstrous proceedings of the mis-called "World's Convention." Others affirmed they had heard Gen. Carey say the same. It was denied, however, by one person present, and we hardly could tell which side was right.

But you will see full particulars in the papers, as a number of Reporters were in attendance, and the official proceedings will also appear in due time.

Yours in haste and weariness,  
PARKER PILLSBURY.

#### LETTER FROM JOHN F. SELBY.

DEAR MARIUS: A few words may be of interest to your readers. On Sunday, the 4th of this inst., I held meetings in Youngstown, forenoon and evening, both well attended—and I think profitable. There is much of anti-slavery feeling in the place above named, which I think has been much increased of late.

I held a public discussion, on the 24th and 25th of August, in the M. E. Church, with the Rev. J. Graham, on the following question—"Does the Methodist E. Church justify and sanction slavery, as it exists in the United States?" Mr. G. assumed that the M. E. C. does not "justify and sanction," but only "tolerates" or "suffers" a *kind* of slaveholding, which is only nominal—and which is for the good of the slave—and not for the *gain* of the master, and finally, that the Bible sanctions that kind of slavery. It was shown on the other hand, that she has given the sanction of her constitutional law to *chattel slavery*, and that the system of slavery with all its untold horrors and abominations, is included in, and legitimately grows out of this root, i. e. *chattelism*. It was further shown that she does by the action of her highest judicatories, justify and sanction slavery as it exists in the U. S., in so many words—and that she sanctions the character of the worst of slaveholders and kidnappers—(such as Gorsuch). To all of which, Mr. G. replied by the *assertions* above named.

This discussion must do good: Such an entire failure to defend a man-stealing church, by one of her strongest champions, must cause her to be looked upon as a curse to society.

I have held meetings at Coitsville, Bedford, Murdock's and Palaski. These were well attended, and produced good effect, though I found much prejudice to encounter—still the omnipotence of truth, overcame much of this—and the word from all quarters was "come over and help us."

I have since been to Crawford Co., and find the friends there in good spirits. We have just held a three days' convention in this place, which closed on Wednesday Evening.—This convention was not technically an anti-slavery convention, yet anti-slavery was the great question which occupied the attention of the meeting. The following Resolution, met with much opposition, but was adopted by a strong majority.

*Resolved*, That Women are taxed without representation, (being disfranchised), and we earnestly exhort all who exercise the right of suffrage, to abandon all parties which make *sex* the basis of rights, and to support none for office, who are not the true friends of equal rights to all; without regard to color or sex.

It was argued that the Bible condemns this resolution, and that women should not be placed upon an equality with men, because *God has not placed them as such*. But, be that as it may, the resolution was adopted. Prospects are encouraging in Western Pa. I have a line from my colleague, Mr. Pines, and we will be in the field together in a few days—and you will hear from us occasionally.

Yours, truly,  
J. F. SELBY.

P. S. Allow me to say that I have, since the Anniversary, had the opportunity to examine the documents, in the case of Mr. Woods, the colored brother for whom aid was then about to be solicited, when Mr. Foster interfered, with suspicious relative to his character, and prevented it. Now all that I have to say is this. I am only more than before convinced, that Mr. W. is an honest man, at least in his statements, and that Mr. Foster's suspicions did him great injustice.

J. F. S.

#### NOTES FROM THE LECTURING FIELD.

It is almost impossible for me to determine my exact whereabouts. I know I am in Ohio, and yet I constantly feel I am in Michigan. I started for the latter state, with the purpose of laboring for the slave within its precincts, and returning to my home when the work was done. But I engaged to visit West Ohio, and in doing so, found myself back in Ohio. Still so little difference is there in passing boundary lines, that one realizes but very little difference. Williams county is the north west corner of the state, and withal a very new county. Everything bears the impress of *newness*. Farms—roads—houses—people, all look as though they had just asserted their right to be. The soil of the country, as far as I have seen it, is rich, and the owners in a very few years will be rich also.—Villages are springing up in every direction, while the evidences of enterprise and prosperity are visible on every side. Indeed I was surprised to find such a village as West Unity, in this region of country at all. There must be near or quite a score of stores and mechanic's shops in the town, with a steam foundry, two steam saw mills, and preparations for a steam grist mill. There is no church yet finished, although there are two in the course of erection, one belonging to the United Brethren, the other to the Methodists and Presbyterians: The county has been since its organization, thoroughly Democratic, but is now undergoing a very extensive revolution. The Whig party is defunct, and the Free Democracy is fighting hard for the ascendancy, with a fair prospect of carrying their ticket this fall. The *Republican Standard* is published in West Unity, and was the organ of the old slave Democracy, and the only paper in this county. It has run up the Free Soil flag, and is doing a good work for free discussion and free principles. Its Editor, Mr. Hunter, treated me with the greatest kindness, gave notice of the meetings, and urged all to attend.

I held four meetings in the place, which were well attended. Our radical views startled the good people who heard them for the first time, and caused a good deal of enquiry.

Never did many of the people hear their churches so spoken of before, and seemed to doubt if those things could be so. There was no public opposition to what was said. But in the shops, stores, &c., the usual amount of low scurrilous charges were made. I did my best to get those who differed with us, to present these differences before the meetings, but could not succeed.

The Presbyterian minister was in attendance several nights, but made no remarks. One thing I was struck with—viz: the large proportion of Salem and Columbiana Co. people I met with at these meetings. In fact, it seems as though Col. and Stark counties had peopled this county. Numbers spoke with me who had often heard myself and others in your county. There is in this neighborhood, a small society of Hicksite Friends, most of whom I am told are regular slave democrats.—Joseph Thorn, whose name the Indiana Friends are somewhat familiar with, lives here, and is the preacher of the above Society. He received the friends who brought me here, and myself, with much apparent friendship, so much so as to elicit the remark from a Friend, "How Jos. is changed." He attended the meetings, and with the first seemed pleased, but he got "The Bro' of Thieves," which seemed to throw him entirely off his balance. He found what Stephen says about the Quakers, and pronounced it all "black lies." He was very savage. I did not know that a Quaker could have so much of what seems to me "Old Harry," in him. But alas, they too are mortal.—Jos. said what the "Spirit" prompted him to, in the way of saying we had put back abolition ten years, that we were infidels, disorganizers, &c.

Joseph is a queer compound, has much of the kind quaker savvy about him, when he is pleased, but touch his quaker church, and you touch the apple of his eye. After my second lecture I had ruined the cause in his estimation, but the third was attended by greater numbers, and a deeper interest prevailed than ever.

Joseph contended that the society was doing more for the slave than all the abolitionists combined. And to prove it, he read out of the "book of discipline," their views of treating colored children. Still he admitted that the society's best members were Whigs and Democrats! These sinners pure anti-slavery Churches, are troublesome obstacles in the way of the slaves' redemption. But God will overcome even these for good.

I was welcomed to the home of George Carpenter, formerly of the Halsey Water-Cure, and was most kindly treated by a Bro. of G. P. Smith, late of Salem. Neither would I forget the family of the Richardson's, late of your county who are the fast friends of humanity.

Yours,  
W.

#### ELINTON COUNTY.

DEAR MARIUS: After a long and parching drought our portion of the anti-slavery field has been refreshed by a shower of intellectual and moral truths, and gives some token of returning vitality. You know that this region has been somewhat famous in former years for the amount of anti-slavery labor expended here, and for the promise it gave of an abundant harvest of good works as the result. Perhaps you do not know that with many if not most of those making professions of anti-slavery, indifference has taken the place of zeal, until the character of abolitionists is scarcely merited by the majority of them, since they do nothing to promote the cause of emancipation.

The causes operating to produce this change, are in part, the removal to other places, of some of the most intelligent and active of those who once gave tone to society here, but principally to the sorceries of politics, that enchantment which so easily bewilders and misleads the American people. As the success of our enterprise of abolishing slavery, very depends wholly upon the conversion of the people from the sins of slaveholding and slaveowning, by appeals to their intellect and conscience, it follows as a necessary consequence, that wherever these means are repudiated, and the force principle through political action at the ballot box substituted, retrogression, instead of progression, in moral principle, must be the result. No man can handle pitch without being defiled.

But I took up my pen rather to narrate than to moralize. On Wednesday, the 14th inst., our friends Pillsbury and Mr. and Mrs. Griffing arrived at Oakland, on their way West. As they were willing to labor with us for a few days, immediate arrangements were made for a meeting the next evening in Wilmington; as the time was too limited to circulate notice of a meeting in a better place. But a small audience was in attendance and a less one the succeeding evening, but those present were attentive listeners, and if the good seed fell not upon stony ground, we may yet receive evidence that the labor was not in vain. Meetings followed at Sligo, Oakland, and Harveysburgh, of which, however, they will probably give you some account themselves. At the latter place Parker kindly consented to deliver, on Monday evening the 19th, his celebrated lecture upon the causes and character of the French Revolution. This was heard by a deeply attentive audience, who could scarcely fail to have received much instruction, on a subject so little understood, of rather so widely misunderstood.

I think our lecturing agents will be free to acknowledge they found our free soil friends here, with whom they came in contact, honest in motive, and sincere in their hatred of slavery. Not zealots however, not feeling for those in bonds, as bound with them, not acting for the slave as they would desire him to act for them, were their situations reversed. They love the union of these states, and the exercise of political power under it, more than they hate slavery. The fault is more from a want of a just comprehension of the true relations they sustain to the slave, through the government, than indifference to his condition, yet it cannot be doubted their view of what these relations are, would be widely different, if they saw from the slave's point of vision. Were their wives and children the subject of the taskmasters lash, they would seek some less equivocal mode of liberating them, than to swear (by their delegates to Congress and the Presidency), to put down all slave insurrections, and to return the flying fugitive to his oppressor.

Our friends have left us, but their counsels will not be wholly lost. Nor will their social influence whilst among us, be means for advancing reform not sufficiently appreciated, be soon forgotten.—The constantly unconscious display of *hate* goodness by Charles, the affectionate earnestness of good, of Josephine, the terse sententiousness of Parker, had alike their influence. May peace and joy and abundant success be theirs in all their future labors.

Yours as ever,  
A. BROOKE.

OAKLAND, Sept. 20th.

The National Intelligence says that the Protestants are closed, tyrannized over by the Catholics of Chili in an outrageous manner, and calls upon our Government to give some instructions to our new Minister to secure a more favorable treatment. The writer cites several instances which call for correction. As Col. Medary is about to leave for that country, we hope he will signify his mission by securing a recognition of the rights of our Protestant countrymen: There appears to be room for great improvement in this respect.

FEMALE PHYSICIANS.—A Cincinnati paper says:—"The success of Dr. Caroline Brown in the practice of the medical profession, has already had a sensible effect on the ladies in the country about Cincinnati. Six young ladies of good families and superior education, have applied for admission to the Eclectic Medical College at the approaching term."

as I looked on him, as here represented, I asked, "Is this all?" The Indian who once strode over this continent, and called it his own—proud, fierce, daring, great in his native freedom, now, on this world's platform, can scarce be found. This Christian (?) and civilized (?) despoiler and destroyer of his people—here exhibits his rags, and swords and guns with which they have swept the aborigines from the earth. Who but must drop a tear over the fortunes of the brightly, daring, and often manly and noble Indian?

HUMAN BROTHERHOOD.—How beautiful it sounds here! I have seen no cross and no sword looks here. This is a kind of *Phoenicia* Palace, where all nations are fused into one. At this moment, some one is playing on a fine-tuned piano near me, the sweetest of all sweet airs, "Lilly Dale." Who can help being happy here? Who can help feeling proud of his humanity? Nationalism and sectarianism, where are they? They dare not enter here. Would they might never be felt or known again, where is the place by which God, the universal Father.

#### ANTI-SLAVERY IN ENGLAND.

The following statement in regard to the action of the British and Foreign Anti-Slavery Society is from the correspondent of the Wesleyan. The statement in regard to the Anti-Slavery Reporter is quite correct. A marked improvement has appeared in its liberality, candor and earnest Anti-Slavery tone since Mr. Scoble retired from its Editorship. Besides this, as we have previously noticed, Richard D. Webb, publishes the Anti-Slavery Advocate, a small monthly sheet, but conducted with very extraordinary judgment and ability. Its editor is intimately familiar with the whole Anti-Slavery history of this country, with the position of the political parties and the churches here, as also with the differences and relations of the different classes of Anti-Slavery men among us. Besides which its Editor is a most laborious and out spoken abolitionist.

The correspondent of the Wesleyan says:

The anti-slavery party in this country have, for several years past, been in a very disorganized condition. Not that there has been any want of public interest in the great question of American Slavery, but the British and Foreign Anti-Slavery Society has been feeble in its action and ill-advised in its policy. To trace the course of that society since its re-organization after the great battle of freedom was fought in the West India Islands, would be both tedious and unnecessary. Suffice it to say, therefore, that instead of enlightening the public mind as to the true character of American Slavery, and showing that the people of this country could do towards effecting its abolition, and instead of seeking to induce the British Churches to utter energetic protest against the treacherous course of their ecclesiastics across the Atlantic, it was content to show, in long and dry reports, teeming with statistics, that few cared about reading, that the colored population were progressing in the West Indies, and that the evils of which the planters complained were partly occasioned by their own mismanagement and partly by our Free Trade measures with regard to sugar imported into this kingdom. That these questions were of importance I should be the last to dispute; but they ought never to have taken precedence of the interests of the three millions of enslaved human beings whose fate so darkly blots the escutcheon of your great Republic. Then, again, in the Anti-Slavery Reporter, the organ of the Society, all mention of the labors of the American Anti-Slavery Society, and their friends, was carefully avoided, and, whatever may have been the cause of that silence, this much is certain, that many earnest Abolitionists considered that such a paper should be the vehicle of communicating to the British anti-slavery world, everything of interest that was said or done by American Abolitionists, irrespective of the parties to which they belonged, and what added much to the disunion and bitterness of feeling, was the way in which the late Secretary (now in your country), mixed up his private hatreds with his public duties. For example, the Rev. Edward Mann, Mr. Agent of the Free Mission Baptists, came to this country to give information on the slavery question and to collect funds for the Dawn Institute, of which his society was, at that time, the tenant. To his surprise he was only received by the Secretary, and, to his further astonishment, he found Mr. Josiah Henson raising money for the same benevolent object, professedly. He of course complained to Mr. Scoble, but that gentleman at once became a partisan of Mr. Henson's, and, without instituting proper inquiries, published in the Reporter that he alone was entitled to collect money for the Institute in question. This extraordinary conduct, added to other circumstances, still further alienated the affections of many Abolitionists from the society. But, happily, Mr. Scoble resigned his important office, and made way for one who possessed, I believe, a keener perception of his duties, and a milder temper. I refer to Mr. L. A. Chamerovzow.—The advent of Mr. Chamerovzow as a leader of the great anti-slavery party in this country, was most opportune, and so far he has surpassed my most sanguine anticipations. But, while he has stilled the storm of passion, and silenced the voice of slander, he has not, nor can he yet, organize the scattered anti-slavery forces, nor make us all of one mind as to the various parties in the United States, and as to the best modes of action in opposing the formidable curse of chattel slavery. But I think he will succeed in bringing about something like union, and in adopting judicious and energetic measures in the carrying out of which the friends of Mr. Garrison, of Mr. Tappan, and of the Liberty Party, can all heartily join and in these laudable aims he is receiving sympathy and cooperation on all hands.

#### SLAVERY AND COLONIZATION.

I venture an extract from a letter of a devoted friend of the slave in Rochester, Western New York, Amos Post. Her heart is always open, her hands always ready, to promote the comfort and safety of God's poor.

September, 1853. W. C. N.

"I have just helped off twelve of a very interesting family. Their tale of trial and suffering was truly affecting, and I regret that our friends did not hear it from their own lips. The husband was the only one who had been a slave, the wife had just paid three hundred and fifty dollars for him. After their neighbors had failed to induce them to go to Liberia, they sat about trying to steal them; and she said, for six months just past, she had to watch her children as closely as a hen watches her chickens. Many nights she had not slept a wink, through fear, and often took all, (ten in number), and slept down by the side of the house of a white friend, whom she now would protect them. To this mode of sleeping were they subjected for six months, unless at times when some white person would stay in her house, but that was too much trouble to be continued, and hence they preferred sleeping outside. She, with the help of her six boys, had rented a farm of two hundred acres. She owned three horses and forty-seven hogs, but was obliged to sell them all at a great sacrifice. I am happy that it was in my power to cheer and help them on their way to a free country. The woman said, 'Times at the South are growing worse; the people are sorer at money, and the slaves now fetch a big price.'—Liberator.

MORE VICTIMS.—We understand that the pursuers of fugitive slaves are now on the track of a colored citizen of Buffalo, who has resided here for more than twenty years—he lived a sober, industrious life—has accumulated a home for himself and family, and who exercises the right of franchise which belongs to a freeman. We have no doubt that the fugitive law can as justly claim him as any other of his oppressed race, and yet there is a humanity, we are happy to believe, that stands between the law and its victim. There is no doubt in our mind that the proper officers have been applied to for the arrest of the citizen fugitive, and with a humanity that does honor to their hearts, utterly refuse to have anything to do with it. The pursuers thus far have failed in accomplishing their purpose, and we question whether they will succeed at all. There are in this city many law-loving citizens, who never condemned the fugitive slave law, who would scarcely stand by and see one



## Notices of the Press.

## KIDNAPPING—GREAT OUTRAGE.

On Thursday night last, about 10 o'clock a party of eight men entered by force the house of a free black man named Isaac Hensley, living near Sardonia, Brown county, Ohio. The family of Hensley consisted of his wife and four children, two of them girls nearly grown, and two of the boys somewhat younger. They were all in bed, but got up when rudely awakened. The kidnapping party knocked Hensley's wife in the head, rendering her insensible, picked her up and laid her on the bed; then bound Hensley and his four children, and put them into an old wagon covered with quilts. The wagon was driven thence through Logan's Gap, and just above the Gap, Hensley and his children were taken out of the wagon, put into a skiff and rowed across the Ohio river to the Kentucky shore. The children were concealed during Friday in some bushes, but Hensley was taken up the river to a cabin about a mile and a half below Mayesville, to the house of the man who had driven the driven wagon. Thither after night the children were brought; from thence Hensley and the children were conveyed to Mayesville, and put in the private jail of James McMillan about midnight.

On Friday the occurrence became known to some of Hensley's neighbors, and the country round about was aroused. On that evening Chambers Baird, Esq., of Ripley, Ohio, telegraphed to W. H. Wadsworth, Esq., of this city, enquiring if Hensley and his children were in your jail. They had not yet arrived, and of course were not in your city; but measures were taken to ascertain if they should be brought here; and Mr. McMillan was notified of the fact that Hensley was inquired for.

Accordingly on Saturday morning, Mr. McMillan called on Mr. Wadsworth and advised him of the fact that Hensley and his children had been brought to him the night before and were then in his possession. He promised to keep them safely, even from the persons who delivered them to him, until the affair could be investigated.

Mr. Baird was notified by letter and by telegraph, and by Sunday arrived in the city, with some of Hensley's friends who brought with them his certificate of freedom under the hand and seal of the Clerk of the Montgomery County Court of Kentucky. It appears that Hensley was enfranchised by Joseph Hensley in 1812, by last will and testament, duly proven and recorded in the aforesaid County Court. The description of Hensley in the certificate of freedom was so individual and precise, that Mr. McMillan at once delivered Hensley and his children over to his friends, who returned with them to Ohio.

There is no apology for this outrage—it is as bad as Christiana murders and slave rescues—it is on a par with the lawless acts of the abolition bandits, and equally with such acts deserves the penitentiary.

There is no other wisdom but the wisdom of the law. Scorn the law, trample it under foot in one particular, and you despise and put it under in all. Are you an Abolitionist and do you rescue men and women from the hands of slaveholders? If so, you are equally guilty of the same crime as the kidnappers, who you expressly sanction and invite the midnight violence of the kidnapper. Are you a slaveholder, and do you countenance or engage in kidnapping? Your acts are pretexts for any fanciful legislation. In both cases you are "higher-law men" and deserve the penitentiary, and it is a pity if you do not get your deserts.

In the commission of the present outrageous felony, the laws of Ohio and Kentucky were struck down. Let the just punishment of the law be meted out to the offenders.

There is no excuse for these kidnappers. They did not (and could not) believe Hensley and his children were slaves. If they had thought they were slaves, why keep the children hid all day in the bushes on the Kentucky side of the river? or imprison Hensley in the cabin below Mayesville? If these midnight kidnappers had believed these five persons slaves, why not bring them along in open day, when in a slave State?

No matter, had the persons been runaway slaves, the act was lawless. As slaveholders we stand on the law; and when we see it become a lawless act, we resist it, and when we see it become a lawless act, we resist it, and when we see it become a lawless act, we resist it.

The law is the anchor of this Kentucky Editor's hope. He is full of indignation, as he should be, at such an outrage as has been committed upon an unoffending citizen and his family. But then it is only because the law has been outraged. If the law had authorized the ruffians to invade a mother's sanctuary at midnight, knock her on the head like a dog and seize and bind her husband and steal her children, why it would all have been well.—And this is all the defense that can be set up for slavery. But thank Heaven there are some "higher-law" men to be found in the land. There are Jerry Rescues, and men who will glory in Jerry Rescue celebrations.

**FREE SOIL MEETING IN NEW LISBON.**  
New Lisbon, Sept. 24th, 1853.

A number of Free Soilers of Columbiana County met in Convention, and proceeded to organize by appointing Dr. Cary, President, and W. B. Travis, Secretary.

On motion, the following Preamble and Resolutions were adopted:

*Whereas*, We are exceedingly desirous of securing the passage of a prohibitory liquor law, similar to that of Maine, by the next Legislature, and also the election of a man to the U. S. Senate, who will correctly represent, and ably sustain the great principles of freedom and human brotherhood which we have so long labored to uphold and

*Whereas*, There are four tickets before the people for the coming election, and we believe that two of them are understood to be opposed to both these objects, two in favor of both; and precisely alike in regard to all those offices which are necessary to the accomplishment of the aforesaid objects, so far as their accomplishment is within our power; and

*Whereas*, To secure the complete and hearty cooperation of all who are willing to work and vote for both of these objects, it is necessary that we should have tickets, and will divide our vote, one of them should be withdrawn; and

*Whereas*, We as Free Democrats, knowing that we have enlisted in our creed a living and mighty idea, whose light and heat, and cohesive power, acting with all the quiet, but indomitable force of gravitation, surely securing us against all danger of disorganization, due to the threat of party dissolution, or injury to our future prospects, whatever the interests of humanity and the necessity of the times require, and our judgment and conscience approve; and

*Whereas*, We have always condemned in others and repudiated for ourselves all servitude to party when party pride or party interests conflict with the great objects for which parties are formed; and

HARPER'S FOR OCTOBER, can be had at TRESCOTT'S, who are always in season with their Magazines.

GRAHAM for October, is as fresh and lively as usual.

THE GENIES OF THE WEST, is a new Dollar Monthly Magazine, just started in Cincinnati, devoted to Western literature. Howard Dunham, Esq., Editor. It is highly respectable in appearance, and presents a list of good contributors.—Success to it.

THE PRISONER'S FRIEND, By Charles Spear, Boston, devoted to reform in the treatment of criminals. The last No. is embellished with a life-like portrait of Robert Randall, Jr.

TRUE DEMOCRAT, (Cleveland). The price of this valuable daily has been reduced to five dollars per annum.

Thirtieth Annual Report of the American and Foreign Anti-Slavery Society, presented at New York, May 11th, 1853, with the Addresses and Resolutions.

The above work makes a large pamphlet of 216 pages, and contains a great mass of important facts, developing the present state and prospects of the Antislavery controversy, political and religious. We shall have occasion to refer to the work hereafter.

KENTUCKY.—Rev. John G. Fee, of Ky. attended a meeting last week at Oberlin, in company with Senator Chase. Speaking of anti-slavery progress in his state he said:

"We have elected Justices of the Peace in several counties, and if the North will only help us be right in action, we shall carry the day."

From the Cleveland Commercial.

**TO THE ANTI-SLAVERY MEMBERS OF THE DISCIPLE CHURCH, IN THE UNITED STATES AND CANADA.**

DEAR BROTHERS:—Your attention is respectfully directed to the following extracts from a couple of letters I have lately received from one of our preaching brethren in the southern part of this State, and to a brief accompanying remarks.

These letters are but samples of many others that I am frequently receiving from various sections of country on the same subject.

"HARRISON CO. O., Aug. 8, 1853.

"Bro. Addison—Dear Sir: Having learned that you are an Anti-Slavery man, 'indeed,' and that you stand connected with the Christian church, I have concluded to communicate with you on this subject, to ask counsel of you as to the best course to pursue in order to do the most good.

"I look upon Alexander Campbell's position, (the writer refers to the subject of slavery)—as with all his greatness of mind, as being most disastrous to the spread of the Christian religion. I find, sir, that men of mind are controlling the great mass of our brotherhood upon this subject.

"Our brethren of the press are 'dumb dogs' on this matter; the sacred place is also dumb. My brother, what is to be done for the dark trodden colonies of the land? I have learned that some of the congregations, North, have taken action on this subject. Please send me all the information you have as to the best course to be pursued in order to get a congregation to take the right position on the subject. One thing is most certain, and I cannot much longer live in fellowship with those who oppress their fellow beings."

In reply to that letter, I stated all I knew of the action of some congregations; also, my own position as an individual member, which was but an unqualified repudiation of fellowship, either by word or deed—direct or indirect with Slaveholders, or the defenders of, or apologists for, Slavery.

I also suggested the propriety of a convention of brethren, who are opposed to slavery, at some convenient time and place, to take the whole matter into consideration, to devise the best plan we could, and to secure concert of action in carrying it into effect, and to mutually edify, encourage, and support each other in the discharge of our duty as Christians, in relation to human slavery.

In his second letter, in reply to mine, he says, "I have a proposition for a convention for good, and as far as I have seen the brethren, take well. My own views are met in it fully—I have it. Brother, we must do something as a church, or we shall have the blood of millions upon us."

Now, brethren, shall we have such a convention? Please let me hear from you in various sections of the country, at as early a day as possible.

Should you think favorably of the proposition, I would respectfully suggest for consideration, the second Wednesday in January next as the time, and this city as the place for the convention to meet, and continue in session at least two days.—Cleveland is nearly central between the eastern and western States, and other sections from which delegates may be expected—has great facilities for communication, and is celebrated for the hospitality of its citizens towards strangers. If it should be held in Cleveland, our brethren in Northern Ohio would themselves form a large convention.

All papers favorable to the object of the proposed convention, please copy or notice the above article.

—WHO CATCHES SLAVES AT THE SOUTH.—"A Southerner" in the National Era, says: "No man till a slave State—he ever so low, in society—if he has the least claim to decency, will aid in arresting runaway slave. This is well understood by Southerners; and a man would degrade himself in the eyes of his Southern community who would do so. A low officer like the Marshal of the Eastern District of Pennsylvania, who slaveholders could hire in a free State; to restore their slaves to them, is about the sort of cattle they would like. The Maryland newspapers are just now puffing Marshal W. W. Wood, for his foresight in driving with colored man Fisher twice, in a private carriage, to a place of safety.—Del. Co. R. P."

Evidence enough has already been given to show that the call of the late World's Convention was designedly made equivocal, so that, as the Tribune pertinently says, had no "niggers and women" appeared as delegates—as it was supposed none would—the managers might boast of their liberality and declare the whole World's Convention, poor device of certain agitators to get their names before the public. The Providence Tribune—an organ of the Marsh sort of Temperance men—no longer ago than the 1st inst., thus expounded the call of Hewitt, Carey, Marsh and Co.'s World's Convention.

"From what we know of the men to whom the preliminary arrangements of the meeting have been entrusted, we feel authorized to say that all the privileges of membership will be extended to every delegate whether rich or poor, male or female, black or white."

Anti-Slavery Mayor Barstow of Providence, who was one of the co-workers of Marsh, Chambers and Co. at the Brick Church Meeting (says the Rhode Island Freeman),

"declared to us, in the office of the Advocate, soon after the call for the World's Convention was issued, that he carried them off to the Island of Muger, and sold them to a Spaniard named Torrens, who carried them to Havana, where they are held as slaves. The English Government at Belize had arrested him. He was tried, convicted, and sent for four years, to work in the convict gang."

A Spaniard, named Andrus, recently induced about forty Indians, in Yucatan, to go on board his vessel, on pretence of trading with them, when he carried them off to the Island of Muger, and sold them to a Spaniard named Torrens, who carried them to Havana, where they are held as slaves. The English Government at Belize had arrested him. He was tried, convicted, and sent for four years, to work in the convict gang."

Resolved, That the proceedings of this meeting be published in the Aurora, Buckeye State, and Homestead Journal.

Resolved, That the Central Committee be requested to call a meeting of the Free Soilers, on next Saturday, at 1 o'clock, to hear a speech from Senator Chase, and to transact other important business.

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## News of the Week.

## ITEMS.

Mrs. Bloomer lectures in Cleveland on Temperance, on Monday evening next.—Unlicensed liquor dealers by scores, have been arrested and fined in New York.—The liquor dealers of New York say they can't live by selling brandy at sixpence a glass; henceforth they charge a dime.—

A Mr. Beard, a California farmer, has upwards of 80 miles of fence on his farm.—Another counterfeit coin has been arrested at Dayton.—Another vessel with Liberian emigrants, is advertised to sail on the 1st of November.—Giles B. Stebbins is now lecturing in Massachusetts, on the subject of Slavery.—Women are now employed in the offices of the Dispatch, the Chronicle and Saturday Visitor Pitts. The Journal is about entering into the same arrangement.—The Indians in Oregon have commenced a war against the whites.

There are 1000 practising dentists in New York city.

## TEMPERANCE LECTURES.

We have been more than ordinarily interested this week by a series of Temperance lectures, delivered by Dr. Frederick Richard Lees, of England.

Dr. Lees, as we learn from his old friend and fellow townsman, Joseph Barker, has been a long tried and successful advocate of temperance. He is a workman. To an intelligent philanthropy, he adds the elements of an agreeable speaker, and a remarkable familiarity with the science of the question he discusses. Dr. Lees demonstrates his propositions, and of course, his hearers are compelled to agree with him, that totalism is the law of nature—the law of God, and cannot be violated without the most disastrous results.

His lectures ought to be published and spread through the land. They have more than an adaptation to the present Maine Law emergency. Such truths as he presents, will always be of inestimable value to all human beings. They will lose no jot of their importance, when the friends of a prohibitory law shall have realized the consummation of their highest hopes.

Dr. Lees came to this country as a delegate to the World's Temperance Convention, where for the credit of the country, and of the temperance cause, we are sorry to say, he found not what he sought, an intelligent earnest convention, with an eye single to the interests of their noble cause, but a convention of "false pretences," controlled by a clerical mob, who made it their primary business to gag woman, and with brutal insults, to drive her from their platform. The world will mete out to them a just retribution.

On Wednesday evening, Mrs. Frances D. Gage gave an interesting argument in favor of the Maine Law. She was listened to with absorbed attention. The highest compliment that can be given to any speaker.

## MEETINGS FOR MR. CHASE.

Mr. S. P. Chase, who during the last week has been speaking in Trumbull, Mahoning, and Columbiana counties, will speak on Saturday evening, in the Town Hall, in Salem. Our citizens will doubtless give him a full house and a candid hearing.—On Monday afternoon he speaks at Calcutta, and in the evening at Wallsville.

## SUNDAY MEETING.

A mass Maine Law meeting is to be held in the grove near Salem, on Sunday, at 2 o'clock. Mr. Earle, of Vermont, and other speakers will be present.

EXPOSITORS.—Many lazy and unprincipled colored persons are now making a trade of imposition. The last Pennsylvania Freeman contains the advertisement of two such: the one a male, the other a female.

A colored man at Detroit has been taken to the woods and whipped nearly to death by the colored people of that city—they suspecting him to be a spy upon the colored fugitives. He represented himself as one. The matter has been subjected to a legal investigation.

The Democracy of Massachusetts, like their brethren in New York, have split in twain, and nominated two sets of candidates. The Whigs of the Bay State are in search of some man of property and standing who will make a candidate for Governor.

MAINE.—The Portland Inquirer says the late election has proved the Free Democracy of that State stronger than ever before. So also, is the Maine Law more fully sustained. Its enemies are entirely disarmed. The Free Soilers have elected two senators and eight representatives.

HORSES.—A national exhibition of imported and American horses is to be made in Springfield, Mass., next month. The exhibition is to be got up under the direction of the U. S. Agricultural Society. It is estimated that there are four and a half millions of horses in the country, representing a value of \$170,000,000.

The Whig and Democratic candidates for Governor in Georgia, have been questioned in regard to their temperance views. They answer that they are in favor of the temperance reform, but don't approve of carrying it into politics.

Premiums to the value of \$5,000 are to be distributed at the Fair of the Southern Central Agricultural Society, which is to be held in Georgia, next month.

VERMONT.—In this State, the Whigs who have heretofore ruled without interruption, are broken, and the Free Democratic vote very considerably increased.

The Portage County Temperance Alliance has recommended Lewis and Allen as the candidates for Governor and Lieutenant Governor, to be voted for by the temperance men. Mr. Buckingham, the Free Soil candidate, has resigned, so that this will probably be the ticket voted for by many of the temperance men and Free Soilers. Mr. Lewis is the Free Soil candidate and Mr. Allen the Whig.

There is a negro Masonic Lodge at Madison, Ia., and also at Indianapolis.

An elderly lady died almost instantly a few days since at Palmyra, Mo., from the sting of a hornet, inflicted on the wrist.

Mrs. Sarah Levy has been appointed keeper of the light house at Havre de Grace, Md., in place of her deceased husband.

The Temperance men in England are about to petition their parliament for a prohibitory liquor law.

Another rich mine of plumbago has been discovered in Nelson, N. H., near that worked by the Messrs. French.

Professor Stillman, it is said, has stated that there is more loss of life from the use of champagne, than from the explosion of steamboat boilers.

The cotton crop is made up, and amounts to 3,262,882 bales. The crop last year was 3,015,029, showing an increase of 247,853, being the largest crop ever raised.

The sum of \$14,000 was taken at the entrance of the State Fair grounds—\$2,000 more than was taken at Cleveland. Cincinnati poured forth her population by thousands.

"PUTTY HEADS."—This is the last word that has been added to the political nomenclature of New York. It is applied to the Barnburners who have softened under the influences of office, as Dix, for instance.

The people of Louisville, Kentucky, have been endeavoring to get the slave markets, or pens, suppressed in that city. The Common Council have voted to repeal the ordinance licensing them, but their action was thwarted by the veto of the Mayor.

On the sixth of July last, a locomotive was run on a railroad, for the first time in the land of Egypt. The Redjins undertook a race on their feet horses, and kept up for some time, but finally yielded the contest to the iron horse.

The Universalist Convention in Columbus, spoke boldly against the sins of Slavery, Intemperance and war; and endorsed the Maine Law, enthusiastically; it declared in favor of a Theological University in New York.

The old paper mill in which the paper was manufactured used by Benjamin Franklin in his printing office, is still in operation at Chester Creek, Delaware, and owned by a Mr. Wilcox, the son of the gentleman who held it during the lifetime of Franklin.

ADVANCE IN PRICE OF CATS IN AUSTRALIA.—A letter from Greelong, published in the Australian papers, says that the miners suffer badly from the want of cats, and that as high as fifty shillings (about \$125.00) has been paid for a cat. A Mr. Hiteche advertises that he will pay five dollars ahead for a cat.

The North Carolina papers are discussing means to draw foreign emigration to that State. Of the twenty-one millions of acres of land in that State, less than six millions are improved; and for these six millions, there is not one laborer for every twenty acres. There is also a great demand for common laborers on public works, railways, plank roads, &c.

A PICTURE.—The N. Y. Tribune draws the following capital portrait of its Hunter neighbor, the Courier:—"The wasting disease which is wearing out the Courier makes it factious, snarling, unhappy. It has tried all nostrums for relief—Free Soilism, abolitionism, anti-war, anti-slavery, and vice versa. One day its face was as black as ebony, the next as white as its liver."

AN ABOLITIONIST ARRESTED.—Dr. T. J. Trimble, accused of being an abolitionist, and of kidnapping slaves at Union, Boone county, Ky., has been arrested and held to bail in the sum of \$15,000.

So great is the excitement in that vicinity, that the threaten violence against any person who shall offer to become his surety.

There are now five sets of brothers, a brother and sister, and a father and son, in confinement in the Connecticut state prison; nine of the persons were convicted in Litchfield county; ten of them are colored. This extraordinary number of near relatives in a prison numbering but 183 convicts, is a very singular circumstance, and is probably without a parallel in this country.

NEW GRENADA.—Bigotry and priestcraft are put down through the Republic of New Grenada. The fundamental law maintains freedom of speech, and the press is not to be interfered with in public matters; no corporation to exert political power. All religions are tolerated, save that the Jesuits are to be excluded.

NEW MEXICO.—Hon. David J. Merriweather, of Kentucky, the newly-appointed Governor of New Mexico, had arrived out, and been inaugurated Governor.

A terrible battle had taken place between a party of Apaches, who numbered over two hundred, and a company of fourteen Americans, in the mountains near El Paso, in which eleven of the Americans were horribly mangled and killed.

"UNCLE TOM'S CABIN" continues to be played nightly to crowded audiences at the National Theatre, Slaveholders and Abolitionists sit side by side and sleep together under the powerful influence of the play. The audience on Monday evening, according to the Express, was composed to a large extent, of Clergymen and members of the Church. We are glad to hear this, and hope they will learn a lesson of humanity from that source which too many of their class have failed to learn elsewhere.—A. S. Standard.

The Russian, Prussian and Austrian Ministers have filed in the State Department a protest against the conduct of Capt. Ingraham, of Russia and Prussia, who had been arrested by the United States Secretary Marcy's views on this momentous matter are matured, and occupy upwards of 80 manuscript pages. It will be the grand document of the Administration, and will be spread before the public in a few days.—Telegraphic Dispatch.

COPPER MINES IN NORTH CAROLINA.—The chief mines lie on the Ocoee river, in Polk county, near the junction of North Carolina, Georgia and Tennessee. The region is called Ducktown. It was acquired from the Cherokee Indians by treaty of 1835, and in 1842 was sold by the State of Tennessee, mostly at one cent per acre, and a portion of it at 12 cents. There are two great veins of the copper ore, about half a mile apart, stretching through the entire region. The larger vein, it is estimated, will yield 6,000 tons of copper to the mile. The ore requires little or no blasting, but is mostly loosened with the pick and shovel; and the shafts, in depth 80 to 90 feet require no timbering. Only one of the veins, the best one, has yet been opened, on this there are now three mines, but seven other companies have been formed, and are now preparing to commence operations. The whole will probably give employment to a thousand men and two hundred wagons. Hitherto the ore has been taken by wagon 72 miles to Dalton, but a new road, now almost completed, to Cleveland, on the East Tennessee and Georgia Railway, will reduce the wagoning to 35 miles. The whole region is beautifully watered by the Ocoee, with its rapid, dashing falls, and its rocky, first by heights ranging from 1,000 to 1,500 feet, and covered with mighty forest trees. These falls will one day drive the crushing mills and other machinery, which shall send us plenty of timber, iron and copper.

ANOTHER SLAVE MADE FREE.—Mr. Edward Lovell and wife, of Savannah, Ga., brought with them to Medway, a valuable female slave, and after remaining a few weeks with Mr. Lovell's father, went to West Delham to visit a sister. While there, a few evenings since, the slave was seen to be preparing to take leave. She was charged with the intent and to leave owned up. But she was "very sorry"—she loved massa and missus, and would not leave them, but would stay to the South. She was very closely questioned as to who told her she was free and advised her to stay at the North. After much hesitation she said that while in Medway, a woman upon a back road told her she was free and urged her to stay here; but she would not stay, she would certainly go back with massa.

On the next morning, the family found that the love of liberty was stronger than the love for massa and missus. The slave was not to be found. It was soon learned that she got up early, went to the depot at Delham village, bought a ticket, and took the first train for Boston, where she is really and loyally free—beyond the reach of the slaveholder and the fugitive slave law. Let the woman upon the "back road" rejoice.—Commonwealth.

MORE KIDNAPPING.—A free family, residents of Sardonia, Brown county, named Hensley, were rudely assaulted one night last week—Thursday last, by kidnappers.

It was about ten o'clock at night. A violent knocking was heard at the door. The father opened it. Eight men rushed in, felled the mother to the floor, seized the father, tied him, and capturing

his two sons, quite young, hurried all of them to the river, and bore them across it to Kentucky.

During Friday the children were concealed by the father in the woods, and a guard put over them. The father was taken to a house near Mayesville, and confined in a private jail belonging to a man named McMillan.

The villainy of the whole affair was soon noised, and Hensley and his family rescued from the scoundrels.

There is evidently a band of felons engaged in kidnapping on the Ohio. Quite a number of colored persons have disappeared mysteriously; doubtless they have been forced into slavery.—T. Dem.

A correspondent of the Tribune states that Rev. Antoinette L. Brown, since her return home, has received from this city, by mail, a letter of approbation on account of her sermon at Metropolitan Hall, and of sympathy in view of her trying position in the Temperance Convention. The letter made her the almoner, to the poor of her parish, of a hundred dollar note. This may be set down as one of the fruits of vulgar abuse heaped upon Miss Brown by the "Satanic Press."—A. S. Standard.

## Meetings.

## ANTI-SLAVERY MEETING.

JAMES BARNABY and JACOB HEATON, will attend an Anti-Slavery meeting at Fairmount meeting house, in Elkrun Township on Sunday, the 9th of Oct. commencing at half past ten o'clock.

ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The Sixteenth Annual Meeting of the Pennsylvania Anti-Slavery Society, will be held in Norristown, on the 24th, 25th and 26th days of October, 1853.

The Executive Committee feel that it is scarcely necessary to urge a full attendance of the long tried friends of our cause, so invariably have our anniversary shown the readiness of Pennsylvania abolitionists to assemble on such occasions. Our past experience, and the present aspects of our cause, confirm our confidence in the measures which we have adopted, and invite us to the prosecution of our labors with renewed vigor. The spirit of reform and progress, which so strikingly marks this age, pervading almost every institution of this and other lands, makes despondency, in such an enterprise as ours, impossible; while a clear view, and careful consideration, of the deeply rooted, widely extended, national evil, which we aim to abolish, makes relaxation of our labors equally impossible. The simple statement, terrible in its realization, that there are, to-day, in our own land, millions of human beings held in slavery, should be sufficient to rouse, to their utmost capacities, all the energies of the philanthropist and Christian; and the very obvious truth, that the slave power must be vanquished, or rule supremely in this nation, should alarm every lover of his country.

The importance of frequent meetings of the friends of our cause, for mutual counsel and encouragement, and for concert of plan and effort, is so well understood, that it need not be urged upon them. To the public generally, we say: Our meetings are open to all; we invite to a participation in our discussions, all, whether friends or opponents, who desire honestly to examine or discuss the principles or measures of the Anti-Slavery enterprise. We welcome to our ranks all those who, believing Slavery to be a sin, earnestly and faithfully labor for its abolition, whatever other differences of opinion may exist between us.

Particular attention is invited to our stock of Goods, as it is unusually large, and we are satisfied we can meet any market in prices. Merchants visiting this city are respectfully solicited to examine our stock, and we will endeavor to make it for their interest to deal with us.

Together with a complete assortment of Threads, Buttons, Suspender, Corsets and staple Yankee notions generally.

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# THE ANTI-SLAVERY BUGLE.

For the Daily Register.

## A RECIPE.

"Just take enough of good Scotch Whisky."  
Said the parson to his hearer:  
"You'll keep awake, and grace partake,  
And to the truth come nearer."  
Said Mister Smith, "Go now forthwith."  
My dear good parson Hermon,  
And take enough of that same snuff  
And put it in your sermon."

The Result.—The Anti-Slavery Standard, closes an account of the proceedings of the late public Convention in that city, with the following encouraging statement of their results:

"Our readers will naturally wish to know what has been the effect of these things upon the cause of Christian Reform in our city. We are happy to assure them that the result, upon the whole, is highly favorable. Clerical ruffians have been driven to remark themselves before the people whom they have long deceived; the calm and Christian-like conduct of Reformers, who have been long maligned by the pro-slavery press, has won them many friends and evoked a tribute of respect even from their bitter enemies; and multitudes who have heretofore been indifferent or hostile to the cause, have been brought into the ranks of the progressive reformers of the press and the infamously assaults upon the freedom of speech by the rampant rascals of our city. The great principles of freedom and humanity have been advanced to an extent which few were hopeful enough to anticipate. In spite of all obstacles, the march of Truth is onward."

THE TESTAMENT FOR SLAVE-LAND "CULTIVATION."—Punch, who, together with his abundant nonsense, not unfrequently gives utterance to a well-measured satire, thus bestows a sly poke upon the Slaveocracy.

THE SLAVE-OWNER'S TESTAMENT.—It would be a painful speculation for an enterprising publisher to get up, for circulation among slaves, a copy of the Bible, or even a tract, containing the objectionable passages expurgated; the passages to be expurgated are objectionable being those whereby the practices of buying, selling, flogging, and otherwise treating black men and women like beasts, or worse than beasts, is forbidden in the injunction to act towards all men as you would have them act towards you.—Punch.

The hint is far from meaningless. The "Southern Christian" understands, far better than some old-fashioned abolitionists do, that the Sacred Volume is an Anti-Slavery Book. Hence their aversion to its being read or by their colored population. Hence the practice which prevails, on some plantations, of reading to the slaves, in the presence of the white people, a tract which contains the objectionable passages expurgated; the passages to be expurgated are objectionable being those whereby the practices of buying, selling, flogging, and otherwise treating black men and women like beasts, or worse than beasts, is forbidden in the injunction to act towards all men as you would have them act towards you.—Punch.

Some of them will feel this punch in a sore place, for notwithstanding their professed indifference to transatlantic sentiment, their feelings are very soft and sensible. As the tender horns of cuckold snails.

A PERTINENT INQUIRY FOR COLONIZATIONISTS.—The inhuman cruelty and practical absurdity of the Colonization scheme are thus pitifully illustrated by a writer in Frederick Douglass' Paper. He writes: "The Colonizationists are now engaged in the most African-American surety for his poorest oppressor, and who declared it part of his mission 'to break every yoke,'—messengers of His glad tidings are to be found, who, in the name of the Lord, are to sanction crime robbery and blood, and in oppression's hateful service, libel both man and God!"

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## Fourth Annual Western Anti-Slavery Bazaar.

TO BE HELD IN CINCINNATI, OHIO, DURING THE THIRD WEEK IN OCTOBER, 1853.

"Be not weary in well doing, for in due season we shall reap if we faint not."  
More than twenty years have passed since that great champion of the slave first threw down the gauntlet, saying, "I will be heard; I will not be silent." But the cause in which he enlisted has not yet triumphed. Time has proved that the warfare then commenced is no passing one. The enemy encountered is no insignificant one. So the little has progressed, the foes of Freedom have come out of their hiding places of church and state, multiplying on every side, as the little cry sounded in the various parts of our land.

"On right, on left, above, below,"  
"Sprang up at once the lurking foe."  
Much has, indeed, been accomplished. Often has the enemy been driven from his outposts, and many of his numbers of defence have been taken and destroyed; while great numbers have been induced to desert their former positions, and come over to our arms. Hold back now, and all that we have gained will be irretrievably lost.

No, our work is not yet done. It may be that it is just begun. The fetters of the slave still clank in our ears. The groans of the millions of our countrymen in cruel bondage are still wafted to us on every breeze. We cannot become weary and discontinue our labors, or cease to call upon others to come to our aid. And as managers of the Western Anti-Slavery Bazaar, we again present this cause before the tried friends of the slave, appealing for their sympathy and their substantial aid. Encouraged by the growing interest that has been manifested in our annual Bazaar, and believing that it has been an instrumental of great good, we are preparing to hold another during the third week in October next.

Friends of the slave—haters of oppression—disciples of him who came to preach deliverance to the captives, and to open the eyes of the blind, that they may see how much this effort shall accomplish. If you are filled in your hearts with love for your contributions and enter into the work with an earnestness and zeal such as the cause demands, far more gratifying will be the results, than in any preceding year. Sympathy with the slave has vastly deepened and widened among the people of all classes. The various agencies that have been in operation the last year, have unlocked the door of many a heart and unloosed the strings of a largely increased attendance at our Bazaar. We must, then, be able to present a display of the beautiful and the useful, such as will make full proof of this sympathy. Our tables must contain so large a variety that please the eye, adorn the body, and gratify the taste, that none can go away with their purses full, because there was nothing they wished to purchase.

And we wish that articles of real utility, such as must be purchased somewhere by every family, may preponderate. There is hardly an article in use but will be appropriate. The most beautiful specimens of ladies' handwork, or ornaments that grace the parlor, about that should be here. Let the mechanic send in of the work of his hands. All kinds of household utensils find ready sale. Let farmers send of the products of their farms. Fruits, butter, cheese, and various kinds of vegetables should be in our hall. Especially shall we need cream, preserves, &c., for our Refreshment table. Buy, then, friends, and be assured that the Manufacturer and Grocer send such things as are needed for the family store-closet—soap, candles, tea, coffee, sugar, spices, &c. Confectioners must not forget that we dispose of many articles in their line. And to the dry goods merchants we look for the rare material that we are, by our own labor, to convert into children's and other clothing.

But we need not extend this list. Every one who pities the slave and can cooperate with us in this effort will find something to do or something to give. We invite your cordial aid, and trust that the Bazaar of this year will as far exceed in interest and profit the last, as the last did any of the preceding.

This Bazaar will, as the others have been, be conducted without any objectionable feature, and only a fair price be charged for the goods. The proceeds will, as heretofore, be applied to disseminating anti-slavery truth by means of the lectures and the press, and in whatever way may be opened up, hastening the overthrow of American Slavery.

Donations may be sent to either of the undersigned managers.

Mrs. SARAH OTIS, Spring Garden,  
" MARY MANN,  
" J. J. JACKSON,  
" ELIZABETH T. COLEMAN,  
" ANNA LEWIS,  
" MARY M. GUILD.

## NEW GOODS.

THE Subscribers are just receiving their Fall stock of

DRY GOODS, GROCERIES, QUEENWARE, &c. &c.  
Also a large assortment of Boots and Shoes. Which they offer at their usually cheap rates, for Cash or Merchandise Produce.

"Don't forget the place, American House, Corner of Main and Elmworth Streets, Salem, O."  
TOMLINSON, STRATTON & Co.  
September 28, 1853.

FOREIGN AND DOMESTIC DRY GOODS,  
NO. 48 WOOD STREET,  
CINCINNATI, OHIO.

ARE now receiving from the EASTERN CITIES and from EUROPE, a choice selection of FALL WINTER DRY GOODS, in which will be found all the novelties, as well as the substantial and staple goods, adapted to the present and approaching season, which they will sell for cash, or approved credit, at exceedingly low prices.

Having every facility for purchasing to advantage, together with many years experience, we are confident that we cannot be undersold, and our customers who are not yet satisfied that prices will be found as low as in any Jobbing House, East or West.

We will keep our assortment full during the season, as a purchaser will be almost constantly in the Eastern markets.

We solicit an early call, and will use our best efforts to give you entire satisfaction.  
Pittsburg, Sept. 30, 1853.

NORTH, FRENCH & STERLING,  
WHOLESALE DEALERS IN  
FOREIGN AND AMERICAN  
DRY GOODS,  
COTTONS, WOOLLENS, CARPETINGS, &c.  
CORNER BANK AND CENTRE STS.,  
CLEVELAND, OHIO.

A. W. NORTH, LUKE B. FENNELL, SAM'L STERLING.

JAMES BARNABY,  
MERCHANT TAILOR,  
North Side Main St., One Door West of the Salem Bank-Store, Salem, Ohio.

Coats, Vests, Pants, &c., Made to Order and Warranted to Give Satisfaction.  
The Tailoring Business in all his Branches, carried on as heretofore.

BOOKS AND STATIONERY.  
LAURIE AND BARNARD,  
SUCCESSORS OF Z. BAKER,  
Cutler's Block, nearly opposite the Bank.

WHOLESALE AND RETAIL DEALERS IN BOOKS AND STATIONERY; where can be found a full assortment of Books, upon the various subjects of the day.  
May 12th, 1853.

## 10,000 Copies in Two Weeks.

THE MAN OF A THOUSAND YEARS.

ISAAC T. HOPPER,  
A TRUE LIFE.

BY EYDIA MARIA CHILDS.

THIS thrilling work is the biography of one of the most remarkable men the world has ever seen. His deeds of philanthropy and mercy, covering a period of nearly four-score years, endeared him not only to the thousands who were the immediate participants of his beneficence, but to all who knew him.

With truth he may be called the HOWARD OF AMERICA. Mrs. Childs having spent several years in his family, and being perfectly familiar with his history, of all others, was the person to write "A TRUE LIFE" of the noble man, and her task has been performed in her best manner.

From the New York Observer.  
"He was a Quaker of that early sort illustrated by such philanthropists as Anthony Benet, Thos. Clarkson, Mrs. Fry, and the like."

He was a most self-denying, patient, loving friend of the poor, and the suffering of every kind; and his life was an unbroken history of beneficence. Thousands of hearts will feel a touch of grief at the news of his death, for few men have so great a wealth in the blessings of the poor, and the grateful remembrance of kindness and benevolence, as he."

From the New York Tribune.  
"Isaac T. Hopper was a man of remarkable endowments, both of head and heart. His clear discrimination, his uncomparable will, his total unconsciousness of fear, his extraordinary tact in circumventing power, he wished to frustrate, and have made him illustrious as the general of an army; and these qualities might have become faults, had they not been balanced by an unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from animosity to the wrong. He circumvented as adroitly as a general, and he was not content to defeat the plans of those who oppressed God's poor,—he wanted to advance his own self-interest."

Farwell, then, and kind old friend! The prayers of righteous men ascend to Heaven for thee, and a glorious company have welcomed thee to the Eternal City!"

On a plain block of granite, at Greenwood Cemetery, is inscribed:

ISAAC T. HOPPER,  
BORN DECEMBER 31, 1771.  
ENDED HIS PILGRIMAGE MAY 7th, 1852.

"Thou benevolent, shalt have a good man's calm, a great man's happiness; thy dead shall find repose at length, 'from friend of human kind.'"

In one elegant form, 60 pages, with full length portrait, on steel. Price \$1.25.

5,000 Copies

First edition. It is a book which will have an immense sale, scarcely inferior to Uncle Tom's Cabin, for in thrilling interest it is not behind that world renowned tale. Published by

JEWETT, PROCTOR & WORTHINGTON,  
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Sept. 10, 1853.  
For sale in Salem, by J. M. MILLAN.

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## Miscellaneous.

From the British Journal.  
SOME ACCOUNT OF A SINGULAR PEOPLE.

BY CAPTAIN MAYNE REID.

THERE are nations in Europe about whom we English know little more than we do of the tribes of Negroland. One of these nations is the Szekler, or Szeklers; and, until their name turned up, in the late Hungarian revolution, and has been known here, and there, who had ever heard of their existence. And yet this is a people worthy of being known, especially at the present time, as, in the event of a war between Turkey and Russia, or between the former power and Austria, this people, small though their numbers are, and less known as they are, would form an important element in the contest. If such a war do take place, it is not unlikely that in the valor and spirit of the Szekler land the Turks may find their finest point d'appui.

Szeklerland is but a small spot upon the great map of the world—a "corner" among the Carpathian mountains. Four counties, about as big as the average size of English counties, constitute the country of the Szeklers. These Counties are in Transylvania—out its eastern end. The main range of the Carpathians divides Szeklerland from the province of Moldavia. A few difficult passes alone enable you to enter it from that side. Spurs of the same mountains traverse the four counties, and one of them is completely mountain-topped, forming a sort of natural amphitheatre. Several peaks, like great sentinels, look over the land. Some of these lead the eye thousands of feet up into the heavens; and for three parts of the year carry snow. In June and July the sun often glances upon their snow-capped summits, although the latitude is only 46°—47°.

The country of the Szeklers is, therefore, a mountain-land, though far from being barren. Extensive tracts of "foothills" (pothlands), lie along the foot of the mountain ranges, and broad valleys skirt the streams that, rising in the Carpathians, take their course to the yellow Theiss and the Danube. These foothills and valleys are fertile. The soil is a mixture of pebbles and the smaller earth—wheat, barley, and oats—yield in abundance. Melons are cultivated—the common potato, and the tobacco-plant, with hemp and flax. The finest timber is produced—the oak upon the hills, and the European spruce, fir, and larch, on the lower slopes of the mountains. The domestic animals thrive well. The horses, both native and imported breeds, are celebrated throughout Eastern Europe. Sheep are numerous; and the beautiful black variety of Wallachians is found upon the pastures of Szeklerland. The wool is of a fine quality. In one little tract of the Carpathians, a mineral spring of many kinds abound; and the salt is quarried in huge cubic masses from the solid rock. Such is the Szeklerland.

Upon this land dwell the Szekler people, 500,000 souls. They are the Szekler people, a doubtful tribe, and their descent, and their origin, are often the subject of dispute. The Szeklers call themselves Szekler, the Romans call them Szekler. The Szekler is almost the same, the orthography only different. They speak the Magyar language, their philologists say, purer than the Magyars themselves; but there is not much difference in their dialects. Both the Szeklers and the Magyars speak Magyar, but whence come both? Their history does not clearly tell us. It states that they are Tartars, of the race of Attila and his Huns, and that they came from the East—from Asia. The Magyars came last, and found the Szekler already settled in their present home in Transylvania. This part of their history is but tradition, and among themselves does not obtain universal credit. It is still a "question" of the ethnologist. It may yet be settled in a satisfactory manner.

The Szeklers are a dark-skinned race, the hair often dark brown, but black. Their eyes are usually blue-grey, sometimes with that obliquity that distinguishes the Tartar race. Their features are finely cut, and regular; and their forms are of medium size, well built, and capable of great action. The women are beautiful and vigorous. In one little tract of the Carpathians, a mineral spring of many kinds abound; and the salt is quarried in huge cubic masses from the solid rock. Such is the Szeklerland.

The Szeklers exhibit in their minds and persons the effects of a long and arduous history. Their history extends back to the dawn of the Christian era, even more so than the Magyars—for the latter had among them an aristocracy of magistrates, a second class of lesser nobles, and a peasant people. On the contrary, the Szekler were all equal, both in law and reality.

In all countries yet known the ideas, "Liberty, Equality, Fraternity," have been more a boast than a real existence. They have no place in the boasted freedom of western Europe, nor in America, with its three millions of negroes, and its millions of Indians, corner of the earth alone has true liberty resided—the encroachments of despotism—in the land of the Szeklers. I make bold to affirm that, up to a late period, when the Austrian government fled from its constitution, there existed in that little state a greater amount of political liberty, and equality, than in any country on the globe. In the latter times the house of Hapsburg, by every means, made encroachments upon their free constitution, and to stay the progress of these was the cause of the late Magyar-Szekler war. At its close, liberty is now cherished; its rights are trodden beneath the iron heel of the Austrian troops!

The Szeklers have never been a warlike people; I mean, a people desirous of war, or ambitious of its glories. They have always been the advocates of peace, and the assiduous cultivators of its arts. Their well-tilled fields and well-built houses—the splendid roads that in all directions cross their country—the signs of intelligent industry and respectable prosperity, that greet the traveler at every turn, prove the correctness of this assertion. Yet are these same Szeklers a most warlike people when war is no longer to be avoided. They gave ample proofs of this in their late struggle for liberty. During that period they fought fights that, for intelligence, strategy, and wild valor, have but few parallels in the history of war. The details have yet to be written. When that is done, the story of Leonidas and his three hundred Spartans will lose half of its interest.

Gal Sander, one of their bravest men, became their chief leader. This young general, at the beginning of the war, was commissioned by the Hungarian Government to organize the Szekler army, aided by Berzeny. He summoned the people to an assembly on the day following. Thirty thousand men came to the ground, and notwithstanding these were without arms other than their peaceful implements of agriculture, the picket and the scythe, yet did not their brave leader despair. With unparalleled energy and courage he went against an enemy twice their number, and with their arms, and after a short campaign succeeded in driving this enemy beyond the frontier. The enemy reinforced returned again, and was repeatedly beaten by the unarmed but heroic Szeklers. Led by their brave chief, the history of the Transylvanian war is not yet written. Although sufficiently grand and sanguinary in its character, it has been overshadowed by the still more extensive operations in

## Hungary. When its details become known to the world, the name of Gal Sander will take rank with the most brilliant military leaders.

Ben was Commander-in-chief in Transylvania, and it was by co-operating with the Szekler army that he accomplished the grand feat of his campaign. But Ben was lavish of the Szekler blood. The Pole was a brave leader in the field, and the best artillery officer in Europe. His friends, and I am one, can say no more in his favor. He was a rash strategist, a headlong swordsman. Three times under his guidance, was the Szekler army cut to pieces; and three times did Gal Sander, by his prudence, save the remnant, and by his enthusiasm, the energy, restore and recruit it from the Szekler land. In the last days of the struggle, when surrounded by Russians, Austrians, Wallaks, and Saxons, that numbered not to his one, this heroic chief would not surrender, but led the remnant of his gallant army, by a most remarkable descent through the mountain passes, down into the plains of Hungary, and delivered it safely into the hands of his superior chief, General Kasiney. Kasiney, following the example of Gorgey, proposed surrendering to the Russians. Gal Sander would not listen to the proposal. Kasiney surrendered, and for his brave deeds was shot at And a few days after, Gal Sander took with him 2000 of his faithful followers, who, scattering themselves among the mountains, continued to elude the pursuit of the enemy. After ten months of perilous adventures, the Szekler hero, Gal Sander, escaped by Hamburg to London, having saved the military honor of himself and his brave countrymen.

## A SUMMER PICTURE.

'Twas a very merry time,  
That garlands hills and dells,  
And the South wind rung a very chime  
Upon the fagot-bells.  
The cuckoo on the lily birch  
To bid a last good bye—  
The lark sprung over the village church,  
And whistled to the sky:  
And we had come from the harvest sheaves,  
A blithe and tawny train,  
And tracked our way with poppy leaves,  
Along the green old lane.

'Twas a pleasant way on a summer day,  
As we were a happy set,  
As we idly bent the streamer's tent  
To get our fingers wet:  
With the dog-rove here and the orchis there  
And the woodbine twining through;  
With the broad trees meeting eye  
And the grass still damp with dew;  
Al! we all forgot in that blissful spot,  
The name of care and pain.

As we lay on the bank by the shepherd's cot,  
To rest in the green old lane.  
Of days gone by! I can but sigh  
As I think of that rich hour,  
When my heart in gladness seemed to be  
Another world's flower:  
For though the trees still as fair,  
And the wild bloom still as gay—  
Though the South wind sends sweet air,  
And heaven as bright a day,  
Yet the merry set are far and wide,  
And we never shall meet again;  
We never shall ramble side by side,  
Along the green old lane.—Edith Cook.

## ORDINATION OF ANTOINETTE L. BROWN.

The Tribune contains an account of the Ordination of Miss Brown, of the church of South Butte, New York. After singeing one of the Deacons of the Church said:

This church do not believe in the necessity of ordination, as a qualification to preach the gospel, but that whatever individual has the capacity and is willing to take upon himself the duty, is at liberty to become the pastor of any people to whom his services are acceptable. My then have an ordination! The church needs to be instructed in what I do, for pastors and for people, to be reminded of their duties to each other, therefore we have invited a few friends to be with us, and to recognize with us the relationship between ourselves and pastor. Our friend Gerrit Smith, who was our address

Mr. Smith then rose and said: I do not believe in ecclesiastical ordinations in any sense of the term; do not believe in any one individual being set apart to exclusively preach the gospel. The question then arises, why are you here? I did decline coming, and stated my reasons, but they were overruled, and, agreeing with my brother who has just spoken, I am happy to be with you on this deeply interesting occasion. Now, having stated what I do not believe in, I will state what I do believe in. I believe in the pastorate; believe every church should have at least one pastor. I believe, as the brother has stated, the right to preach the gospel belongs solely to the ability to preach the gospel. I believe the people are entitled to no voice whether or not one of their number shall be a preacher; but they are entitled to declare who shall be their pastor. Martin Luther expressed the same, when he said, "The priest (meaning the preacher) is not made, he is born."—My chief creed on this point can be summed up in a few words of Paul: "I believe and therefore I have spoken." This is man's wisdom. I might be the creed of the whole church, and of the world. The preacher is not elected, but the pastor is elected by the people. This is man's wisdom. I congratulate you upon your selection of a pastor. You have chosen one who is wise, and strong, and good, and faithful, and trusting, and full of love. I say this because I know it. You have chosen one who I believe will be a blessing to your church. I believe in the pastorate; believe every church should have at least one pastor. I believe, as the brother has stated, the right to preach the gospel belongs solely to the ability to preach the gospel. I believe